age is intellectually a child, and from the point of view of civilized man his history is shaped by trivial things, as will be sufficiently apparent from a study of the calendars. It is said that a war between the Delaware and Shawano originated in a dispute between two children concerning a grasshopper. The Crows themselves, according to their own story, separated from their kinsmen, the Hidatsa, or Minitari, on the Missouri, for a reason precisely like that of the Kiowa tradition—a quarrel between two chiefs over the proper division of a buffalo. A similar story is related to account for the origin of one of the bands of the Dakota. Among wandering hunters disputes in regard to the possession or division of game have always been the most potent causes of separations and tribal wars.

In regard to the dissatisfied band that went to the north, the Kiowa have a fixed belief that their lost kindred (those who went away dissatisfied because of the udder) are still in existence beyond the mountains somewhere to the north or northwest of their old home, where they still speak the old Kiowa language. They assert as positively that they have no relatives in any other quarter, east, west, or south. Several stories are current in the tribe in support of this belief. One woman, now about eighty years of age, when a child was taken by her father with others on a visit to their old friends, the Crows, and says that while there they met a white trader from the north, who addressed them in the Kiowa tongue, which he said he learned from a tribe living farther north, which spoke the Kiowa language. Again, they say that when the Nez Perces, who had been brought down as prisoners to Indian Territory, visited them in 1883, they told the Kiowa that they knew a people who lived in the "white mountains" west of the old home of the Nez Perces in Idaho, who spoke a language similar to Kiowa. Whatever weight we may attach to these stories, they at least offer a suggestion concerning the direction in which to seek for their linguistic affinity.